PACIFIC SEMINARY SCHOOL
Berkeley, California

The Western Conference Unitarian

SEPTEMBER, 1912

THE actual content of the higher ethical religions is endlessly rich in legend and in other symbolic portrayal. This portrayal is rich in emotional meaning and in vivid detail. What this portrayal attempts to characterize is, in its general outline, an absolute truth. This truth consists in the following facts: First, the rational unity and goodness of the world-life; next, its true but invisible nearness to us, despite our ignorance; further, its fulness of meaning despite our barrenness of present experience; and yet more, its interest in our personal destiny as moral beings; and finally, the certainty that, through our actual human loyalty, we come, like Moses, face to face with the true will of the world, as a man speaks to his friend. In recognizing these facts, we have before us what may be called the creed of the Absolute Religion.

—Josiah Royce.

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd. N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D., Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Mount Pleasant, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. Van Sluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Mount Pleasant, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, Mount Pleasant, Mich.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St. near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbott Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard Mac Queary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

(Continued on third page of cover.)

The WESTERN CONFERENCE UNITARIAN

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50c a Year **5c a Copy**

At the last annual meeting of the Western Unitarian Conference a committee was appointed and directed to effect a combination of the WESTERN CONFERENCE UNITARIAN with the *Unitarian Advance* in case this should prove practicable. Surprisingly generous terms of co-operation were offered by the editors of the *Advance* and accepted by the committee acting for the Western Conference. While Jan. 1, 1913, was mentioned in the resolution as the time for affecting the combination it was found that October 1st would be a more convenient date, since at that time certain changes were to be made in the makeup of the *Advance*. This is therefore the last issue of the WESTERN CONFERENCE UNITARIAN as a separate publication. Unexpired subscriptions will be filled by succeeding issues of the *Unitarian Advance*. As subscriptions to the WESTERN CONFERENCE UNITARIAN expire the privilege of subscribing to the *Advance* for one year at the old rate paid for the Conference paper will be granted, thus giving the larger paper at the same price as the smaller one. This is done with the confidence that when the people in our Western churches have thus come to know the *Advance* they will be glad to remain on its list of subscribers at the regular price of one dollar per year.

While some will regret the passing of our local paper it should be remembered that this does not mean any "giving up" or any weakening of effort. In the minds of those who urged this action it means wider sympathies, farther-reaching ideals and more united and effective effort. The particular service which the WESTERN CONFERENCE UNITARIAN rendered was as a channel of communication between our churches through its section devoted to local news. This will not be lost, since the same number of pages will be devoted to Western Conference news in the *Advance*. The editors of our Western paper become joint editors of the *Advance*. Moreover, the editor-in-chief of the *Advance*, Rev. George H. Badger, after October 1st, will be located at San Antonio, Texas and the paper will have three offices of publication—New York, Chicago and San Antonio. It thus will become the mid-continent publication of the Unitarian church, with editorial offices in the Middle States, Western and Southern conferences, its editor-in-chief in charge of a missionary post in the far Southwest, its assistant editor located at Chicago. If our Western churches continue the same loyal support which they have given the WESTERN CONFERENCE UNITARIAN, it seems clear that the *Advance* as well as the Western Conference will be a gainer by the merger.

A word of retrospect is possibly in order. In 1905 Rev. W. M. Backus, at that

time secretary of the Western Conference, began the publication of an eight page sheet under the title of *The Western Conference News Letter.* Three pages of this publication were devoted to a directory of the churches and Alliances of the Conference. This publication well served its purpose, but at the annual meeting of 1909, an offer having been received from the Iowa Conference to merge its paper, *Old and New,* with the *News Letter* provided the latter publication was increased to the size of *Old and New,* the secretary was directed to take the necessary steps for such union of the two papers. Since January 1910 the conference paper has been a sixteen page publication with covers devoted to directory and statement of principles. Since that time the paper has been self-supporting, but inevitably it has had merely local support and has been largely local in its outlook and purposes, though it has ever aimed to keep the sense of fellowship with our whole Unitarian movement and to bring its special contribution to the general cause.

At this late date we wish to make comment on only one occurrence of Anniversary Week. We refer to the decision of the Sunday School Society to become the Religious Education Department of the American Unitarian Association. Though one of those who saw and raised in public objections to this action we loyally accept the decision and shall do our best to further the work thus organized. This action had been long considered and all objections carefully weighed by the Board of Directors. They finally came to the conviction that some such radical break with the past was necessary if religious education among us was to measure up to the vision of the needs of our time. Moreover, in order to bring the importance of this work properly before our churches required a more generous financial support and a larger working staff than was available under the old conditions. The immediate advantages promised are certainly very great. The new arrangement gives us three trained workers in the field this year instead of one. Prof. Edwin Diller Starbuck, Professor of Psychology at the Iowa State University, has been appointed assistant secretary of the department. Prof. Starbuck is one of the leading experts of our country in religious psychology and brings to his new position a wideness of outlook and knowledge which will lift his work above denominationalism. Prof. Starbuck has been a loyal helper in our church at Iowa City and we are glad that our district furnishes the man for the place. Rev. Florence Buck of Alameda, Cal., for many years a successful worker within the limits of our Conference, has also been appointed an assistant secretary in this department. Let us use to the full these new resources and remove the reproach which has been not unjustly cast upon us as people who do not adequately train and enlist their children and young people in the cause of religion.

The most significant political event of many years was the formation of a new political party at Chicago early in August under the name of "The Progressive Party." Even more important than its nomination of Theodore Roosevelt for President and of Hiram Johnson for Vice President was its adoption of a platform committing the party to specific measures which make for larger popular control and nearer approach to social justice. Among the measures thus advocated are direct primaries, the initiative, referendum and recall, equal suffrage, prohibition of child labor, the limitation of the hours of labor of women in industries, a minimum wage for women, a standard wage in all industries. There was an exalted, even religious atmosphere about the convention which found vent in the singing of the doxology at the moment of final committment. Henceforth the participation of women in political conventions may be taken for granted. A month previously women delegates to a national convention were seated for the first time. In the convention of the Progressive Party Jane Addams gave a stirring address seconding the nomination of Mr. Roosevelt.

The Search for Truth

GEORGE R. GEBAUER, DULUTH.

I face a shelf filled with books on philosophy, theology, biblical criticism, volumes on the life of Jesus, on the development of religion and comparative religions, and what not. They are all books written by men who earnestly strove for truth and honestly believed to have found the truth.

Some of these books look dingy and worn by age if not by handling and study. The gilt lettering on the backs of some is darkened and difficult to discern, while others in the pride of their youth display their title in brightness. Yet, open any one of these books and you will feel assured that in these pages there is, as already suggested, the best which an honestly searching mind could give.

No doubt some of these older books at one time thrilled the reader and the reviewers spoke of them as epoch making. But now the pathos of it. Many of these volumes hardly more than a score of years old have outlived themselves, they will not appeal to us any longer, we perhaps smile at their pretentious titles.

When we open them and read their arguments, we may not say that they are not true, but that they are without vitality, that they interest us no longer. They are dead to us, dead, though once they were full of life for us and maybe have life for others still. They are dead for us, though we revere them for the life they had for us in the past; we reverence above all the spirit of love which so eagerly and honestly sought the truth.

And it is in these books that perhaps we see reflected our own mind, our own striving after truth. We remember how in the past certain ideas glowed in our souls in almost incandescent splendor, how some notion of truth, as it were, possessed us. But now that thought is somewhere on the uppermost shelf of our mind, we rarely take it down, it does not appeal to us any longer with that overpowering, vitality; it is covered with dust.

Our arguments for truth, which in bygone days we loved to push forth, are as reasonable as ever, but somehow the gilt is worn off and we do not care any longer to use the old logic. Somehow our past thought has become cold in us, we reverence our former ardor, but we can not help smiling at our cock-sureness. We have now some new theories of life, we call them wider and deeper and loftier, than the old, just as once we called the old ones, wonderful and loftier that appeal to us no longer.

But there comes to us the query, are these new thoughts really truer and loftier and nobler than the old we put on the topshelf, away out of reach, where dust covers them? And we are apt to answer quickly, "of course our newest thoughts are the truest, for we have work in mind and soul, we have put away childish conceptions and are now men." A very modest confession I must say. And we mean by "growth in truth" that we have expanded in mind and soul until we touch the hem of God.

But how do we know that growth really means this? There is only one thing certain, namely that we, under the subtle influence of various things, within us and without us, have changed. Our mind has assumed a new form and out of it springs, like Athene out of the head of Jove, some new conception, and you say behold the new born truth.

But you said this so often before and after a while your little Athene will grow old and die and a new babe of the spirit will be cuddled by your soul. Will you still contend that the last thought of truth is really fairer, better, than the first that came from your ripened mind?

You may say so, but you can not truly think so, if you earnestly think. For whatever progress there may be in the sphere of thought, you only can state a change. You are different today from what you were twenty years ago, but if you are really more wise, if of deeper insight is after all questionable; I would

not be so positive about it as far as I am concerned.

Maybe I was more naive twenty years ago, but perhaps that naiveté was more healthy than my present more rational, conscious, sober and critical attitude. The naive mind is at least open, but the critical mind is often covered with a hair-sieve, which permits nothing to come in but germs. I dare say twenty years ago you would have accepted some things as true which now you call superstition, but now you believe some things which twenty years ago your more youthful, vigorous judgment would have smiled at as morbid, pessimistic, senile.

At any rate the notion that there is for us humans an absolute truth, which we are approaching and possibly have attained, is not so certain as it seems. Of course ideally considered there is an absolute truth, as there is a north pole, but that "truthpole" is not on the earth and you can not go and tack your flag to it, no matter how long you may travel through the frozen waste of speculation.

Absolute truth is only for the absolute, for God; for you and me there is nothing but relative and everchanging truth. I speak here of course not of mathematical theorems and tapeline verities, of material facts, but of that which is at the heart of things, religious philosophical truth.

So we do not grow, you say?

Yes, we grow, but you must understand that growth is in the end nothing but change for purpose, not enough for ideal perfection. Everything in nature grows and endeavors to attain its purpose of being, but see how it turns within its own circle.

The poet will sing "in order that the fruit may grow the blossom must drop to the ground." But as you look at the fruit you soon come to the conclusion that it was not the absolute end of the blossom to form fruit. You find within the fruit seeds, and you say, ah, in order that there be seed, the tree had to bloom and bear fruit.

But spring comes and you plant the seed and say again, ah, the seed was after all not the aim and end of growth, but it was the tree which shall grow from the nut. And as the tree grows and covers itself with leaves, and blossoms appear, you say again "after all the tree has grown for the purpose of the blossom." And then the tender blossom drops and the end in view seems again the fruit. And there you are in an ever returning circle of verities.

Each stage of growth aims at some other stage, which looks higher to it simply because it is climbing and striving to attain. It is climbing on a sphere, where there is no higher and lower. All the stages of growth are really one, they are linked together and the ideal truth of the tree lies within the fact of vegetation.

Growth then is not extension in a straight line, but in a circle, though this circle itself may pass onward in a vaster circle impelled by some force of truth we do not understand. For us humans there is only change, each true for itself, each true because it serves, and the thought of the child is as true in its way as the thought of the man.

Truth is something which is deeper than all human opinion and which may be an element of life in what we call superstition as much as we think it is in the philosophy which we happen to hold. What we call true is in the end the thing which somehow satisfies our mind not only, but is in harmony with our innermost soul. But it is an ever changing thing; what we call our truth is ever assuming new phases.

So it comes that truth may oppose truth, that honest opinions may clash, that my past and my present truth may be like fire and water. Jesus died on the cross for truth, but remember his enemies slew him for the sake of truth. Saul and Paul were alike champions of truth.

Perhaps such a presentation of truth will little appeal to you; it destroys that beautiful notion that we are a self progressing world, advancing toward a far off divine reality outside of ourselves. It seems depressing to hear that our progress is perhaps but turning about in a circle. And yet again is there not satisfaction in the very thought, that

while none of us has absolute truth there may be abundant relative, subjective truth for each and all and that even opponent foes are akin in spirit in spite of their differing ideas?

Were it not more sad to think that these teeming millions on earth past and present had wrong conceptions and have wrong ideas about God and the world and that we few people alone hold God's truth? Is this not pessimism?

Is it not better to believe, that all souls who struggle and aspire are in touch with the divine and that in our young days as well as now we are near to God, not through the truth we actually hold, but by our love for truth.

Ah, believe me, it is not what we call truth which really makes us free, but it is the love of truth, the love to get that view of life which is most in harmony with our mind and soul. The truly growing soul is the soul, ever reaching out for the things of spirit and mind. Not in having attained, but in attaining is salvation.

Indeed if we ever had the absolute truth, what could we do with it? It is generally the man who believes that he has attained it who dies away in indifference. The absolute truth, about which metaphysicians talk, even if attainable would be killing. I can not but sympathize with Lessing who rather would have the search after truth than truth itself. The human soul wants not so much truth itself, though this is acceptable, but above all search for truth.

Bread, Butter and Brotherhood.

THORNTON A. MILLS, ROCKFORD, ILL.

THE EXTENT OF POVERTY.

Of the great mass of unskilled workers of the world, most of them are only a few weeks, many of them only a few days from destitution. Nine-tenths of European workers require aid in case of accident. 937 out of every 1000 persons in Great Britain die without leaving any property worth mentioning. Of all who died in London in 1904 one in every three died in a workhouse, public hospital or insane hospital.

In the United States there are permanently over four million paupers. The census of 1900 indicated that out of the 12,500,000 families of the country, 6,250,000 were very poor. Only six per cent of the families of New York own their homes, and twenty per cent in Chicago. The average wage of the American working man is below $400 per year.

From 1896 to 1906 wages increased 10 per cent but the cost of commodities increased 35 per cent.

There are permanently between 10 and 15 million persons in the United States, at least one-seventh of the population, who suffer from the lack of the necessities of life.

In New York city one-third of the population asks or receives aid from charity every year, and in years of stress there is often two-thirds. The Charity Commissioner of that city estimates that the almshouse and public hospital population increases at the rate of fourteen per cent.

One of every ten people who die in New York and one of every four who die in London, are buried in the Potters Field, the graves of the paupers.

THE EFFECTS OF POVERTY.

We all know the worshipful reverence of the old church fathers for Lady Poverty. Alexander Irvine says: "Time was I loved and wooed her, but as I walked by her side and watched her works, it was revealed to me that Lady Poverty was a murderess."

No other nation has so many deaths or so many cases of illness wholly due to preventable industrial causes as the United States. The death rate among the children of the poor is from 4 to 5 times greater than among those in comfortable circumstances. Maggie, "Kindling," discovered what the New York Tenement Commission meant when it called the tenements "Infant Slaughter Houses."

The Great White Plague, demanding its tribute of one million a year from the world, each day three thousand, each minute two people, 100,000 from the United States, has no reason for its further existence on earth but the selfishness, vice and lack of social consciousness of the people. One city block in New York is called the "Lung Block" because 260 cases of consumption had been reported from it in nine years, and as many others have been unreported.

Poverty forces the workers into the most dangerous trades. In 17 years, 700,000 people have been killed or maimed by the railroads, five sevenths of them employes. The railroads either kill or maim 50,000 annually because of the lack of safety devices or humane practice which are pronounced by the employers as "unwarrantable luxuries."

The New York Board of Lunacy reports that there are 7,000 women who become insane each year in that city for want of sufficient food and clothing.

Poverty murders the home. In 1903 over 60,000 families, representing 14 per cent of the population, were evicted for non-payment of rent. 80 per cent of the criminals have no homes.

Poverty lays its hand on the woman. Two-thirds of the workers in the New England factories and more than one-half of all the wage earners of Great Britain are women. There is a limit below which the wages of men can not be pushed, i. e., a bare subsistence, but there is no such limit for the wages of women since the paths of shame are always open to them.

Poverty devours the children. The great world-wide sympathy of humanity for the victims of the Titanic is marvelous, but the suffering of those who were touched with this calamity is almost infinitesimal compared with the awfulness of the number of innocent children who are continually swallowed up by the great ocean of greed and selfishness caused by the present industrial system. Think of the well-nigh 2,000,000 children who are forced to be wage-earners, many of them living in wretchedness worse than slavery.

There is no part of the community that is not affected by poverty. The consumptive sends forth his fatal infection on woman's clothes and men's cigars, made by his hands.

Poverty is the cause of drunkenness, theft and murder and a large portion of other crimes.

THE CAUSES OF POVERTY.

We do not have poverty because it is "God's will;" not because of the niggardliness of nature, not because of human frailty, but because of wrong social and economic arrangement. The great cause of poverty is lack of opportunity for pleasant, useful and remunerative labor. 39 per cent of the wage earners are forced to be idle one-half of their time in prosperous years. But in times of crises, panics or industrial depressions, the percentage is much greater. It has been estimated that since 1907 there have been in the United States over eleven and a half million people on the verge of starvation because they could not find work. The laborer does not receive the full value of the product of his labor at any time.

THE CURE OF POVERTY.

The first thing that we need to do is to realize that it can be cured, and to break the bonds of the old hypnotism that it is a necessity. Christianity demands a change from a system which according to Chas. B. Spahr, allows one per cent of the population to own more weath than the remaining 99 per cent.

Men may need some stimulus to exert themselves to do their best, they may need incentives, but such stimulus and incentives need not be—as they are in a system operated by the motive of getting rich, which means precisely to get more than others, to get from others and to get without giving the equivalent—greed and hunger and selfishness.

It has been argued that the people must be kept down since only this will keep them industrious and virtuous and society safe. But the same practice of human nature that has discovered that our school children behave better and learn more without the lash than with it and that the laborer does not need the

lash and slave-pen that Plato thought he did, is discovering that there is a better path to virtue and prosperity through expression than repression, through love than fear, through hope than despair.

The ancients believed that the people could be made to work only through slavery; we believe that they can be made to work through poverty, the terror of starvation, of bankruptcy and the poor house. But when poverty is abolished the production of wealth in the world will really begin. When men put forth their energies without compulsion, secure that the fruits shall be theirs, when every faculty is inspired and loosed by hope, joy, faith and love, we shall see for the first time a commonwealth.

Human co-operation, eliminating competition, administered by brothers, is the only solution and the complete solution of the problem of poverty.

It will be better for all the people to do for each of the people what now a few are doing for themselves at the expense of the others.

Why should the great leaders of the conservation movement advocate holding for the common good the productive power of the "Great White Coal" (the power of streams in newly acquired territory) and fail to see that the same socialized idea applies equally to the great black coal, and for that matter to all the means of the production and distribution of our food and clothing and everything else we all use?

So long as there is one member of the human family living in unnecessary poverty or privation or lack of employment, the united family is making a mistake in granting any private privileges to separate members of the family.

The world and all its resources are the home and workshop of the whole family; each separate family is but a unit in the great household. Society only needs to rearrange its organized life on the principle of the home and not the battle-field, each for all and all for each, from each according to his ability, to each according to his need, realizing that no one man can be altogether great and noble while one remains base and mean; no man can be truly rich while any one man remains poor, and the Golden Rule is scientific, the Sermon on the Mount is true social philosophy, and the practice of human fellowship the only true religion. Instead of accepting the present standard of "each man for himself and the devil take the hindmost," we may so live, as Miss Willard suggested, "each man for the other and then there will be no hindmost for the devil to take."

The Passing of "Bob."

J. E. WILLIAMS, STREATOR, ILL.

"The greatest thing in the world," according to Prof. Henry Drummond, is love. If that be true the greatest being in the world is the one who loves the most.

Who then is the greatest being in the world?

For an answer to this question we need not look to history for an answer; not to the loves of Paris and Helen, of Pericles and Aspasia, of Abelard and Heloise, or any of the famous romances of the past.

Human loves are selfish. They demand requital. They require the loved to conform to certain conditions either of beauty, excellence, or worth; failing in which the lover can no longer be loved. Nor does the love of the gods rise to greater heights. Even the love of divine beings turns to jealousy and wrath when the object fails to conform to the divine requirements.

Where then shall we look for the perfect lover?

If we find him not in the human or superhuman kingdoms, is it possible the greatest lover in the world may be found among the despised sub-humans? Can it be that animals surpass man in the possession of that quality we acclaim as most divine, and which has become the

foundations of most of our religions?

THE PASSING OF "BOB."

I will not press Prof. Drummond's criterion too closely. I use it only to justify the introduction of what is to me the most serious event of an epochal week—the event nearest my heart, even though a political cataclysm is rending the foundations of time-worn systems and parties as I write.

That event—I speak it with grief—is the passing from earth of my Scotch collie friend and companion, "Bob."

How shall I speak of him so as not to arouse the derision of the unenlightened and unsympathetic? Can I show one economic value, that he herded sheep, brought up the cows, watched the house, protected his master from danger? Alas! poor Bob did none of these things, though he could have done them had there been need.

THE MOST PERFECT LOVER.

What then did Bob do?

He was the most perfect lover I have ever known. He lavished his love in unbounded torrents of affection, unmeasured and overflowing. He asked not to be paid back by being loved in return, but poured it out of a full heart spontaneously and joyously, as full throated song rushes melodiously from the soul of the canary.

What good was such love?

If you have never craved love I cannot explain it to you. If you have never warmed to the glow of an adoring affection, have never thrilled when a glistening eye grew brighter at your approach, have never responded to the ecstacy created by the sound of your voice in kindness or your hand in caress, I am sorry for you, but I can't make you understand.

THE LOVE OF A DOG.

But why put such value on the love of a dog?

Because it is the only place in the world you can find it. Human love is a matter of trade. I must love you or you won't love me. I must meet your measure in the matter of clothes, appearance, fortune or moral qualities. Above all I must not love anyone else as I do you, else there be no affection between us—nothing but jealousy.

Bob asked none of these things. Nakedness or fine clothes, poverty or affluence, goodness or wickedness on my part would have made no difference to him. Even had I cursed him or raised my hand to strike him—which I never did—he would only have crouched more closely to me, and looked up appealingly into my face with those wonderful brown eyes.

If there is such a thing as divine love—a love that embraces the ugly, the sinful, the unlovely, the miserable—the nearest approach to it we have on earth is the love of a noble and affectionate dog.

SUGGESTING THE JOY OF LIFE.

For yet another thing am I deeply indebted to the teachings of my noble friend Bob. He had the most wonderful power of suggesting the joy of life. Often would I start on a long walk with him tired and depressed. But he would not let me stay melancholy. Frisking around my heels, playfully nipping my legs, he would challenge me to a romp, and his joyful bark would say: "It's a merry world, master, joy! joy! joy!" And the fog would lift, and some of his abounding life would flow into me. What eloquence was in that wagging tail! What happiness in those eyes! It was a revelation of the possibilities of this protoplasm of ours, the sheer joy of animal existence unsicklied by the "pale cast of thought."

A DEEPER EMOTIONAL WORLD.

And he suggested still a deeper thought. Perhaps this mighty intellect of ours, the instrument by which man has lifted himself above the sub-human kingdom, is also the agency that has separated him from his pre-human power of loving. It may be that deep down in our nature emotional powers lie buried, almost atrophied by disuse through aeons of time, which may yet be awakened and brought to fruition through conscious direction of evolutionary processes. These are the powers humanity most needs in the next steps in its social progress.

And it is the glimpse into the subliminal possibilities of life, a fleeting glance into an undiscovered emotional world that my contact with Bob has given me. The richness, the affectional wealth of that world is beyond computation, and it will ever be the most cherished memory of my friend and companion that he gave me a glimpse of that wonderful world. More than volumes of metaphysics has he taught me the meaning of love—human, sub-human, and super-human. A beautiful soul, a perfect lover, let me be his interpreter to men.

Character in Religion

REV. E. A. COIL.

When Pope Pius X, in his encyclical letter on Modernism, declared that "The Modernists try in every way to diminish and weaken the authority of the Ecclesiastical magisterium," and insisted that it "is the duty of the Bishops to prevent writings infected with Modernism or favorable to it from being read when they have been published, and to hinder their publication when they have not," he indicated clearly that conception of religion which insists that it is a thing of dogma and ecclesiasticism, rather than of the spirit, a conception that has created such havoc in the religious life of mankind. Authoritative forms of religion must of necessity concern themselves about, and insist upon uniformity of thought and ecclesiastical practices, else they would cease to be authoritative. A serious indictment that can justly be brought against that form of religion is that it frequently silences a good man, and gives license to a bad man because of its disposition to exalt obedience above character. Many a man, submissive to the magisterium of the church, has been allowed to apply the torch to the fagots piled high around his betters who had been condemned to death for the sin of non-conformity in dogmatic thinking and ritualistic practice. There is, so it seems to me, no warrant whatever in the teaching of Jesus for that sort of proceeding.

The great creeds of Christendom that have occasioned so much persecution and blood-shed are not the work of Jesus. They were formulated by men who came after him, men who thought more of uniformity in thinking and ceremony than they did of the uplifting and transforming power of a noble life. Uniformity, when the fruit of common convictions and kindred spiritual promptings, is not to be decried. It insures force and effectiveness that can be secured in no other way. But when it is forced upon people from without it is likely to beget hypocrisy and lead ultimately to crosses, dungeons and stakes.

The clear vision of Jesus is shown nowhere better than in his answer to one who was a lawyer, in which answer he emphasized love rather than law, character rather than dogma. The man who loves God will be reverent. The man who loves his fellow men will diligently seek the best ways of serving them. It would be impossible to enact laws that would insure proper care and training of the young if parental love were taken out of the heart of mankind; but allow love to remain there and children will be fed and clothed, sent to school and given such a start in life as true parents are able to give them, regardless of legislative enactments or ecclesiastical requirements. Love outruns law and is ever exceeding the letter in its endeavors to honor and serve those upon whom it lavishes itself. That is why it is the exception and not the rule to hear parents inquiring as to what the law demands of them in the matter of providing for and educating their children. Truant officers and humane agents, a part of whose business it is to guard the interests of the little ones, never have occasion to visit the great majority of the homes of our country because love transcends law, and more than meets its requirements, not knowing, in many cases, what it really is. This is equally true in every sphere of life in which human interests and ac-

tivities are involved. Love is everywhere a more impelling force than law, and therefore the man haled before the courts to answer for neglect of those who have claims upon him is the exception and not the rule.

* * * *

For a long time dogmas and rites were insisted upon as necessary not only to salvation but also to unity of purpose and action, the dogmatist and ecclesiasttic insisting that the liberals in religion were without an adequate basis of organization. But our ancient and modern secret and fraternal societies, whose membership runs up into the millions, and which is growing by leaps and bounds, prove that the dogmatist and ecclesiastic are wrong. Most of the organizations of this sort with whose principles I am familiar are theistic, but not dogmatic. Having declared their belief in a Supreme Being to whom they feel themselves finally responsible, candidates for admission are not required to define or give their conceptions of that Being, nor to accept the definitions or conceptions of another. In that matter no one presumes to dictate to them or sit in judgment upon their individual beliefs. In both form and substance they are allowed to worship according to the promptings of their own consciences. In those orders sincerity is considered more important than conformity of belief, and the only question raised as to an applicant's profession of faith in a Supreme Being is as to whether or not such profession is sincere. Granting thus the widest liberty of thought as to the character and attributes of God, the form and substance of worship, sectarianism and dogmatic contentions have been so completely eliminated from many of our great secret and fraternal orders that people of all sects, and of different religions meet therein and reverently and earnestly work together to promote the common good. It is thus being demonstrated on a large scale that ecclesiastical requirements and uniformity of thought in matters dogmatic are not necessary as a basis for the organization of sincere and reverent minded people. Upon my saying, some time ago, that I believed the churches would ultimately adopt, as their condition of fellowship and bond of union for practical work, some simple statement concerning faith in God, and an earnest desire to serve mankind, a friend replied: "Oh, no! That is too broad. It constitutes no basis for united action, and no real bond of union. It is too weak and it will not work." When I pointed out to him that it is even now working, and very successfully, too, within the many and strong secret and fraternal organizations all about us, he admitted the truth of my statement and expressed great surprise that so important a fact has not been given more attention and publicity.

It was my privilege, several months ago, to address a body of men, representing one of our more modern but large and flourishing secret orders. Being well acquainted with many of those present, I recognized, among the members of the order, representatives of nearly all the religious sects of that commuity, including Jews, Roman Catholics and Unitarians. Notwithstanding the clearly apparent lack of agreement as to ecclesiastical requirements and dogmas, the organization is a compact and effective one, and it is evident that there is something in its principles, many of which are deeply religious, that brings the representatives of all those churches, and even of different religions, closer together and deepens the feeling of kinship and mutual interest in their hearts. Insistence upon some particular conception of God, or certain dogmas peculiar to any sect, as a condition of membership would have made that harmonious, effective body of men, doing noble work, both ethical and religious, absolutely impossible. But that order does not insist upon any such dogmatic tests nor on the acceptance of any particular conception of God as a condition of membership. Its members, having declared belief in a Supreme Being to whom they hold themselves finally accountable, and having acknowledged their relations and obligations to each other, the order says to them: "Do justly, love mercy and walk

humbly with thy God. Not necessarily Isaiah's, nor Augustine's, nor Luther's, nor Calvin's, nor Edwards', nor Channing's God, but thy God, the God whom you recognize as the author of your being and in whom you put your trust in times of difficulty and danger."

* * * *

Their prayers are reverent and trustful, many of their songs spiritual and inspiring, their burial services hopeful and comforting, and they care for their sick, their widows and orphans, their aged and infirm. They are actually bringing together men of all shades of belief as to the attributes of God, the Bible, baptism and kindred questions, and welding them into mighty brotherhoods, reverent, strong, and with willing hands ever extended in helpful service generously given to a needy world. That is religion reduced to its simplest and yet its most glorious form, and it points to the inevitable crumbling of the foundations upon which the ecclesiastic and dogmatist have so long been building, and the coming of a world-wide, reverent, and practical brotherhood of man.

Now that which prompted the presentation of these facts here is the likeness of the principles and purposes of many of our great secret and fraternal organizations to those of the liberal church. I have studied the liturgies of some of them with a good deal of care, and while they do not dogmatize, but allow freedom of thought and conscience, those liturgies are based upon the assumption of the universal Fatherhood of God, the brotherhood of Man, immortality and salvation by character. They all teach man "to look forward to a blessed immortality in the great hereafter," and to trust Him who looks into the very inmost recesses of the human heart, and who will ultimately reward all according to their merits. Whatever may be the convictions of their individual members, those secret and fraternal orders of today, with whose principles and liturgies I am familiar, stand, as orders, for the true and righteous judgments of God. They hold up noble ideals and exhort their membership to strive to attain unto them as a condition of happiness anywhere in God's universe; but never teach that the merits of those who constitute worthy examples can be so transferred to the guilty as to enable them to avoid reaping as they sow. Their teaching is that guilt carries always within itself its own condemnation, and that virtue just as surely carries within itself its own justification. It is upon such principles, very familiar to all members of our liberal churches, that many of our secret and fraternal orders, whose members run up into the millions, firmly stand, and, until the law that things shall bring forth after their own kind is annulled, those principles will constitute a sure foundation upon which to build.

But to build upon that foundation securely, the realm of childhood, where so much of life's formative work is done, must not be overlooked. Should the church come to be neglected, with the lodges as lodges cut off from or indifferent to the formation of noble life purposes in the minds of the young, humanity is destined, in future years, to suffer great loss. The liberal church needs those lodge members, already wedded to its principles, but unconscious of that fact, who are without church relationship, and they need the liberal church. Once they understand each other they are sure to become mutually helpful, and constitute a mighty power in the great work of overcoming evil with good. It is to the end that they may come to know each other, cultivate each other, and help each other that I have spoken. The ecclesiastic and dogmatist have had their opportunity, and their methods have been tried and found sadly wanting. It is time for all who stand for freedom of thought and conscience, but who insist upon noble character, to get together, not necessarily organically, but in sympathy and understanding, and work together intelligently and conscientiously for the more rapid promotion of those great fundamentals in which they are agreed. Granted such a union, such intelligent and conscientious endeavor, and I am sure the coming of the kingdom of heaven will be greatly accelerated among men.

New Books

Outdoor Philosophy: The Meditations of a Naturalist. By Stanton Davis Kirkham. (G. P. Putnam's Sons. $1.50 net.)

The city dweller and especially the city dweller who is too exclusively urban in his outlook will find a valuable corrective in Mr. Kirkham's enthusiastic chapters. The author is a lover of the open, a naturalist, a dweller in the desert and mountain, and a traveler by foot or by saddle in preference to other and more artificial ways of traversing the earth. Such a man cannot fail to make intimate acquaintance with his own soul as well as with those outer aspects of nature which both in their majestic magnitudes and in the perfect adaptations of their smallest items, draw out the soul of man and rebuke it for its petty futilities.

The record of such acquaintance and the sting of such rebuke are transcribed for our instruction and emulation in obtaining, by the author of these pages. Out in the open, he tests again the truths of a simple and natural epicureanism, and shows us how stoicism is the gateway to its joys. Out in the open he reads again the old wisdom books of the East and finds that they are still more vital, fresh, and true than their successors because they were written by men more single minded, and more child-like in their receptiveness to the voice of Nature than have been their more sophisticated and materialistic successors.

Of course, such a philosophy as Mr. Kirkham's is not complete. The self dependence, the living from within, which Nature teaches is true in relation to nature and in relation to many aspects of personal living. But such a philosophy should be balanced by an urban philosophy which shall show us that men are social as well as self dependent, that the without affects the within as well as the within the without. And so we must not take Mr. Kirkham too seriously when he scoffs at reformers, at city-folk, at many of the things which we may be tempted to flee but which it is more manly to meet and reform.

But the very fact that we do accept this urban philosophy with its wear and tear, moral and physical, should incline us hospitably to look with Mr. Kirkham on the other and more elemental side of life.

The Hibbert Journal for July (Sherman, French and Co., 75 cents) is rather more theological than usual in its contents. C. G. Montefiore discusses the significance of Jesus for his own age, R. K. Davis shows how we may with intellectual consistency regard "Christ as the 'Truth'" and the Bishop of Tasmania and Rev. A. W. F. Blunt deal respectively with the questions of the "Church, the World, and the Kingdom," and the "Ungodly Organization of Society." The leading article, other than theological, is a discussion of "The Degeneration of Classes and Peoples" by the high priest of degeneration-mongers, Max Nordau. M. Nordau, in the interest of clearing the biological field for the march of degeneration, blithely dismisses the Weissmannian theory of the non-inheritability of acquired characteristics as a "monstrous absurdity." The large town M. Nordau sees as a mill which dries up the energies of its dwellers and exposes their descendants of the third generations to degeneration. That this is universally true —and its truth will not be universally admitted—is being negatived by the moralization and humanization of the large town is a factor which M. Nordau does not recognize.

News from the Field

STATE CONFERENCES.

Iowa—Des Moines, Tuesday, Wednesday, Thursday, Oct. 1, 2, 3.

Minnesota—St. Paul, Thursday, Friday, Oct. 3, 4.

Illinois—Urbana, Monday, Tuesday, Wednesday, Oct. 7, 8, 9.

Michigan—Grand Rapids, Wednesday, Thursday, Friday, Oct. 15, 16, 17.

Missouri Valley—Lincoln, Neb., Monday, Tuesday, Wednesday, Oct. 21, 22, 23.

OHIO.

DAYTON.—First Unitarian Church, Rev. Troward H. Marshall, Ph. D. This church has just issued an interesting twelve page pamphlet on its work of religious education, setting forth its conviction with regard to religious education and also the method which it proposes to use. For the coming year it is proposed to have three lines of inquiry:

1. *The Bible*—A series of addresses by the Minister, illustrated by original charts, maps and scrolls.

2. *Urgent Social Problems.*

3. *The History of the Christian Church,*—with special study of modern denominations; the Dogmas and Creeds of the Church. There is a study club for adults, a senior department for high school students, an intermediate department covering grades 5, 6, 7, 8 and a junior department up to and including grade 4. In some of the classes the work is divided between two teachers, the Bible, Nature Studies and Character-building being carried on simultaneously in the intermediate and junior departments. There are fourteen devoted teachers, several of whom are trained educators and are devoting an unusual amount of time and energy to making the work efficient.

MICHIGAN.

ANN ARBOR.—First Unitarian Church. Since the termination of the pastorate of Rev. Percy M. Dawson on June 30th, our church has been closed for the regular summer vacation. Services will begin again September 29th. On this date and on the first Sunday in October Rev. Robert S. Loring, formerly of Iowa City, will preach for us. We hope to be able to call a new minister early in November, after having heard a number of candidates. The Y. P. R. U. which disbanded in June, will be organized early in the fall and arrangements have been made for the combination of the regular Sunday School classes, which will be in charge of Dr. Pollock and Mrs. Jewell. The prospects for the coming year are very bright owing to the renewed interest shown by all members of the church and their firm determination to spare no effort to promote harmony and greatly extend the activities of the church. The church building and parsonage are being extensively repaired during the summer.

ILLINOIS.

QUINCY.—Second Congregational Church. After a pastorate of six years Rev. Charles F. Elliott resigned the pulpit of this church on July 1st. The church has sold its property, which is situated in the business part of the city, has purchased a lot in the residence section and plans are now under consideration for building a suitable modern church edifice.

CHAMPAIGN-URBANA, Unitarian Church, Rev. Albert R. Vail. The services in June and July brought out a large number of the special students in the summer school of the university. A sermon series was given upon efficiency and the psychology of self-management in which was emphasized in turn the spiritual efficacy of concentration, optimism, thought-control, faith, prayer, non-resistance.

The Social Service committee organized in conjunction with the W. C. T. U. a summer kindergarten for the children of a neglected district in Urbana which proved of great value not only to the children but their parents. It is an experiment in the regeneration of a community through a wider use of the schools.

WISCONSIN.

MADISON.—First Unitarian Society, Rev. Frank A. Gilmore. Services were continued till mid July. A large number of the students at the summer session of the University were present. Many of these are liberals while others are seeking to learn what liberalism in religion is like. Miss Gannett, daughter of Rev. Mr. Gannett of Rochester, is taking the course preparatory to work with the Associate Charities of her home city, Rochester, New York. Rev. T. B. Fisher of La Crosse, Tri-State Superintendent of the Universalist church, who with his family is summering in Madison, preached on the last Sunday before vacation. A Re-

ligious Day School was held in the First Baptist church in which the Unitarians shared.

Sessions were three hours long from 9 to 12 each morning, closing with general exercises. In this way, with modern methods and trained teachers it is probable that as much could be accomplished in two weeks as in a whole season in the ordinary way.

Rev. Mr. Fisher, Rev. Mr. McGlaughlin of the Monroe Church and the pastor of this church held a conference recently to arrange a program for the joint State Conference of Universalists and Unitarians to be held in Madison Oct. 21-24. Dr. Jenkin Lloyd Jones has promised to come and it is hoped that Dr. Shutter of Minneapolis will be one of the speakers. The Madison Church will entertain the visiting delegates.

IOWA.

DAVENPORT.—First Unitarian Society. Rev. Robert E. Ramsay whose resignation from the Davenport pastorate took effect September first, was married on July second, at Wichita, Kansas, to Miss Marie Rosina Weindorf.

DES MOINES.—First Unitarian Society, Rev. Everett D. Martin. Mr. Martin is the livest kind of a progressive man and his large audiences both Sunday mornings and evenings are evidence that people appreciate the privilege of listening to him. There have been more than forty new members added this year to our list and with six working organizations, aside from the Trustees:—the Sunday School, Unity Circle (women), Unity Club (men), Unity Guild (young men and women), Young Men's Debating Club and a young girls Lend a Hand Club—we feel that we are very much alive. The minister's class of about twenty young men and women of High School age and over give a bit of social life at the church in the way of little plays, box suppers with an hour or two of dancing in the Unity Circle parlors, every little while. The Unity Club, meeting once a month at luncheon, started a movement which makes glad the heart of our minister. One of our generous parishioners purchased a lot west of the church property and has sold it to the club for $500 less than it cost him. On this lot we hope to erect a Settlement House with apartments for House Resident (Mr. Martin's family) a Hall for meetings, resident lodging rooms, public baths, laundry, etc. This church is located in a neighborhood where such a home would be a real God-send and we beseech the interest of all Unitarians in the work, particularly those isolated ones who wish to help make life a little easier for a few others. We feel that it will truly be a noble business and, with a pastor and his wife so enthusiastic and consecrated, we hope to be a power for good in this community.—MARY A. HUNTER, Trustee.

KEOKUK.—First Unitarian Society—Rev. George E. Hughes left our pulpit after supplying for some eight months. Rev. C. F. Elliott, formerly of Quincy, Ill., takes permanent charge on Sept. 1.

ROCK RAPIDS.—People's Church. After several years with lay services and occasional visits by the Western Conference Secretary, we are now permitting ourselves to hope for a resident pastor, having made an offer to Mrs. Lillian Saxe Holmes, which it is likely she will accept.

SIOUX CITY.—Unity Church, Rev. R. D. Van Tassel. The resignation of Rev. Manley B. Townsend took effect May 1st. The next two Sundays we listened to Rev. R. D. Van Tassel, the third Sunday Unity Church extended a call to him to become its pastor and the first Sunday in June he began his work with us.

KANSAS.

LAWRENCE.—The Unitarian Church, Rev. F. M. Bennett, pastor of this church for the last thirteen years, has resigned his pastorate to take up work at Salt Lake City, Utah, on September 1st. The best wishes of the church go with Mr. Bennett.

TOPEKA.—First Unitarian Church. Rev. J. H. Jones, pastor of this church since 1906 has tendered his resignation, the same to take effect at some date to be agreed upon by Mr. Jones and the trustees.

Alliance News

The Annual Meeting of the Chicago Associate Alliance was held at Geneva, Ill., Thursday, June 6th at 11 a. m., the president Mrs. Sperling presiding. The meeting was opened by the speaker for the day who read a selection from Wordsworth's "Ode to Nature." This was followed by the minutes of the previous meeting, the treasurers report and the annual reports from the Secretary and Treasurer and from the Branches.

A motion was made that these reports be accepted and placed on file—carried. The Nominating Committee reported the names of the present officers for re-election and a motion passed that the Secretary cast the ballot as follows: President Mrs. Mary Swett Sperling, Secretary and Treasurer Mrs. Cornelia Dodd Brown. Mrs. A. M. Lewis was elected chairman of the Cheerful Letter Committee to succeed Miss Mary A. Fry. A motion was made to appoint Mrs. E. C. Smith and Mrs. A. F. Pashley delegates to the meeting of the Womans Party of Cook county held at the Hotel LaSalle June 7th. Carried. A motion was made to repay Rev. Eugene R. Shippen for his expense in coming from Detroit to Chicago in April to speak before the Associate Alliance. Carried.

The Geneva Branch chose as their place of entertainment the beautiful home of one of their members, Mrs. Hamilton Brown, and there in the cool and comfortable, large, low, dimly lighted rooms the meeting was held. Rev. Paul Jordan Smith of the Chicago Lawn Congregational Church gave an earnest and carefully thought out address upon "The Education of the Child for the Life of Today" in which he pointed to the need of *More Naturalistic Methods* in our education of the child, co-operative rather than competitive games, unfolding and guiding of emotion, rather than instilling of fact and rule with its accompaniment of intellectual training to the exclusion of emotional *development*. Education in this light becomes *but* secondarily the purpose of creating the reasoning faculty while primarily it remains the means of training the senses, coming to reason later as reason is more and more needed for the first purpose. The importance of developing the right kind of emotions is as great as the need to furnish the right kind of intellectual training to guide the emotions. Our cultural expression, moulded out of a part which is individualistic and egoistic, is just beginning to exhibit a social Consciousness which is slowly permeating the church and school and which, by developing in the child the social sense, is so performing the function of education for the life of today, which is the creation and assumption of a social Consciousness. Thus education becomes mainly "To develop the emotions, control the instincts and to assist the child to the consciousness of being a part of all mankind."

In the words of the speaker, "The kind of person we would make of this little child is a healthy balanced *Social* person, in whom has been created such a demand for co-operative living as to insure the growth of society away from the present-day system of selfishness."

Upon adjournment a unanimous vote of thanks was offered to Mrs. Brown for her hospitality. All present, 54 in number, partook of luncheon on the porch and enjoyed two hours of country quiet and beauty before the return trip to Chicago.
—CORNELIA DODD BROWN, Secretary.

WISCONSIN ASSOCIATE ALLIANCE.

Perfect weather, warm hospitality and a beautiful new parish house combined to make the third annual meeting of the Wisconsin Associate Alliance at Madison, Thursday, May 9, 1912, an event to be held in grateful memory by the guests. After a greeting of welcome from Mrs. Pudor, president of the Madison branch, Rev. Frank A. Gilmore, minister of the parish, conducted a short service of praise and prayer. Mrs. E. S. Jordan, Kenosha, State President, then took the chair and called the meeting to order for the transaction of business. The reports of the officers were read and approved. To the roll call of the visiting branches Milwaukee responded with nine "heres,"

Kenosha four, Stoughton two, Baraboo, one.

Milwaukee reported sixty members and active work along social and charitable lines. $750 was raised during the year. Kenosha reported eighty-two members all interested in and connected with social movements, including the Political Equality League and the Big Sisters. This Alliance has excellent literary programs and has given $200 to the church in the past year. Madison reported sixty-two members, all working hard to help pay the church debt and furnish the Alliance room in the new parish house. There was a record-breaking fair in December; $1,400 was raised during the year of which $800 was given to the church.

The nominating committee was appointed and reported the following ticket: President Mrs. Louise Phillips, Madison; Vice-President, Mrs. A. F. Chapman, Milwaukee; Recording Secretary, Mrs. Brazze, Madison; Treasurer, Mrs. J. G. Gottlieb, Kenosha. The nomination was declared an election by unanimous vote. The meeting then adjourned, the hostesses conducting their guests to the dining room, where ninety people sat down to partake of a substantial luncheon served in a manner characterized by daintiness. Rev. F. A. Gilmore made an inspiring toastmaster. Mrs. Aubertine Woodward Moore responded to an appeal for reminiscences relating to conferences; Mrs. Jordan spoke on the relation of the Alliance to the community, and Rev. McLaughlin, pastor of the Universalist Church at Stoughton, talked on the fellowship existing between liberal churches. Rev. Gilmore extended an earnest invitation to all the guests to come to a conference of liberal religious thinkers to be held in Madison, in October, 1912, and asked that each guest extend the invitation to other liberals, regardless of denomination.

An automobile ride through the beautiful drives of Madison followed the luncheon. Returning to the hall, a program of entertainment under direction of Mrs. Lehner was given by Miss Loma Hooper, vocal soloist, and Miss Johnson, reader. At five o'clock tea was served, and the guests escorted to their respective trains.—VICTORIA SMALLEY GREGORY, Secretary pro tem.

The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters on Tuesday afternoon, June 18th, at 2:15 o'clock. Present Mrs. Delano, Messrs. Greenman, Hosmer, Pittman and Smith. The records of the last meeting were read and approved. It was voted to appoint an auditing committee, consisting of Mr. Slade and Mrs. Delano. It was voted to accept the trust offered by the survivors of our church at Superior, Wis., provided the right to sell the property was clearly and unconditionally bestowed. It was voted to authorize the secretary to have the file of numbers of the WESTERN CONFERENCE NEWS LETTER and the WESTERN CONFERENCE UNITARIAN suitably bound. The proposed merger of the WESTERN CONFERENCE UNITARIAN and the UNITARIAN ADVANCE was informally discussed. The future policy of the Conference was then considered, but no resolution was offered and no vote on the subject was passed. Adjourned at 3:40.

We have this day examined the books of the Treasurer of the Western Unitarian Conference and found that they properly balanced on May 14th, the date of the annual meeting. Proper vouchers were seen for all expenditures since the last audit and the bank book showed cash in hand as called for by the books. We also examined the securities belonging to the Conference and found that they agreed with the list of securities in the Treasurer's book.

DANA SLADE, Jr.
EMMA N. DELANO,
Auditing Committee.

Chicago, July 2, 1912.

"Why comes temptation, but for man to meet,
And master and make crouch beneath his feet."

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRAIN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighteenth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish). Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of Service, 11 A. M. Rev. Walter F. Greenman 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DES MOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. H. H. Schumacher, 427 E. Market St.

KEOKUK—First Unitarian Society—Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Prof. J. W. Hudson.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hour of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service, 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church, Dale and Tejon Sts. Hour of service, 11 A. M. Rev. Thomas S. Robjent, 328 E. Uintah St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name —the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.